DOCUMENT RESUME

ED 304 383 SO 019 724

AUTHOR Wiley, Wayne Hamilton
TITLE Instructional Complements for Undergraduate World History or Western Civilization Courses: Selected Topics in the Ancient, Medieval, and Modern History of India: A Curriculum Supplement.
SPONS AGENCY Center for International Education (ED), Washington, DC.
PUB DATE Jul 88
NOTE 24p.; Prepared in connection with the 1987 Fulbright Summer Seminar Program in India.
PUB TYPE Guides - Classroom Use - Materials (For Learner) (051)

EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS Asian Studies; Course Content; Curriculum Enrichment; Foreign Countries; Higher Education; *History; Non Western Civilization; *Supplementary Reading Materials; Teacher Developed Materials
IDENTIFIERS Asia (Southeast); Hinduism; *India; *Political History

ABSTRACT

This curriculum supplement on India consists of three modules that have been used with undergraduates in introductory world civilization courses. Module 1, "Ancient Period: Hinduism and the Caste System in India: Origin, Development, and Social Functions" discusses the religious doctrines of Hinduism, the caste system, and its structure. The greatest Indian leader of the late medieval period is the focus of Module 2, "Medieval Period: A Study of a Historic Attempt to Deal with India's Problems: Akbar and His Policies," while the political influences of the 20th century leaders, Mohandas (Mahatma) Gandhi, Jawaharlal Nehru, Indira Gandhi, and Rajiv Gandhi are discussed in Module 3, "Modern Period: Political Leadership During Forty Years of Independence in Contemporary India." References for further readings are provided after each module. (DJC)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED304383

INSTRUCTIONAL COMPLEMENTS FOR UNDERGRADUATE WORLD HISTORY OR WESTERN CIVILIZATION COURSES: SELECTED TOPICS IN THE ANCIENT, MEDIEVAL, AND MODERN HISTORY OF INDIA

A Curriculum Supplement

Prepared By:

DR. WAYNE HAMILTON WILEY
Professor of History and Philosophy
Central Virginia Community College
Lynchburg, Virginia

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
WAYNE HAMILTON WILEY
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
X This document has been reproduced as received from the person or organization originating it.
☐ Minor changes have been made to improve reproduction quality.
• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

SO 019 724

Presented in connection with participation in the 1987 Fulbright Summer Seminar Program in India administered by the United States Department of Education

July 1988

TABLE OF CONTENTS

Introduction		Page 1
MODULE # 1 --	Ancient Period: Hinduism and the Caste System in India--Origin, Development, and Social Functions	Page 3
MODULE # 2 --	Medieval Period: A Study in a Historic Attempt to Deal With India's Problems--Akbar and His Policies	Page 10
MODULE # 3 --	Modern Period: Political Leadership During Forty Years of Independence in Contemporary India	Page 14

This project was completed with funding from the United States Department of Education, Center for International Education, Fulbright Summer Seminar to India, 1987.

INTRODUCTION

The following curriculum supplements are designed as modules specifically for my own students in Western Civilization 101, 102, 103 at Central Virginia Community College, Lynchburg, Virginia. These three units are structured to harmonize especially with the well-known textbook for the course, Joseph R. Strayer and Hans W. Gatzke's The Mainstream of Civilization (Fourth Edition). Chapters 6 and 15 by Conrad Schirokauer and parts of Chapters 27 and 35 deal with aspects of Indian history and culture in order for students of Western Civilization to have some acquaintance with aspects of the non-western world. China and Japan, as well as other Asiatic cultures, are treated similarly in the text.

The present modules undertake to expand upon material presented in the textbook and offer interested students suggestions for further reading. These modules could be used as well with alternative textbooks in Western Civilization. Also, courses in World History likewise could utilize this supplementary material beneficially. It is not intended for the advanced scholar but for undergraduate students who need introductory level materials.

Moreover, the modules can "stand alone" without any relationship to a survey textbook, though this writer recommends such a companion volume to provide continuity and background.[1] Those who use the curriculum units as "free standing" studies will discover that each brief essay is a "starting point" for a major slice of meaningful Indian history.

Special thanks are voiced to all those associated with the Fulbright program administered through the Department of Education, especially Mrs. Sharada Nayak, Director of USEFI, Mr. R. K. Nehru,

Program Officer in New Delhi, Ms. Brenda Robinson, Director of the Center for International Service (CUNY), Ms. Lungching Chiao and Ms. Chris Corey of the Department of Education. Appreciation is also expressed to the many lecturers of the Fulbright seminar group throughout India, far too numerous to mention each by name. Dr. Narayani Gupta, Professor Modern Indian History at Delhi University, was most helpful in her counsel and in specific bibliographical recommendations.

Much of this curriculum project has been classroom-tested with individuals and groups of students at Central Virginia Community College. I am in their debt both for their positive reactions and their evaluations for improvement. However, the writer takes full responsibility for whatever its deficiencies prove to be.

---

[1] Alternative textbooks in Western Civilization or World History which might be utilized with these modules are the following: Robert E. Lerner, Standish Meacham, and McNall Burns, Western Civilizations (Eleventh Edition), New York: W. W. Norton, 1988; Peter N. Stearns, World History: Patterns of Change and Continuity, New York: Harper and Row, 1987; John P. McKay, Bennett D. Hill, John Buckler, A History of World Societies, Boston: Houghton Mifflin, 1984.

THE ANCIENT PERIOD

MODULE # 1 -- HINDUISM AND THE CASTE SYSTEM IN INDIA: ORIGIN, DEVELOPMENT, AND SOCIAL FUNCTIONS

The subcontinent of India launched one of the earliest civilizations of mankind. Comparable to the river valley civilizations of Mesopotamia, Egypt, China, and the Central and South American departures, the sites of Harappa in West Punjab and Mohenjodaro in Sind along the Indus River (now in Pakistan) were the points of origin of civilization in central Asia. The writing, the script, even the town planning and drainage system bespeak a well-developed civilization as early as 3200 B.C. and lasting for a thousand years. These early actors in India's past may well have been the forerunners of the modern Dravidians of southern India. Their religion is traceable to artifacts indicating a mother or earth goddess cult and to phallic symbols. Most authorities would agree that the roots of some aspects of Hinduism are found in this early period and that the syncretism between the early pre-Aryans and the Aryan invaders provide the foundation for the Hindu religion.

Of the major world religions, Hinduism is the oldest and it remains India's most practiced religion in the twentieth century, having survived many challenges from many diverse sources. It originated thousands of years prior to the birth of Moses, Buddha, or Christ. No one hero began Hinduism. Many ancient sages sang along India's river banks. Songs were said to be inspired by the "breath of God." One of these was the Rig Veda.

The Vedas are some of the oldest regligious writings of all time. It is estimated that Hinduism today is practiced by about 83% of the total Indian population, more than 600 million persons. As a religion, Hinduism evolved gradually over a long period of time rather than as a sudden inspiration of one person or group. There are many sects and sub-philosophies within Hinduism today and such has been the case historically. Its chief social manifestation in India is the caste system, which intimately influences many aspects of most people's daily lives.

There is no one corpus of sacred writings. Hinduism has countless important documents, including the Vedas, the Puranas, the Ramayana, the Mahabharata, the Bhagavad-Gita, and the Manu-Smriti. The Vedas, which were orally transmitted for hundreds of years before being written down, are four in number: the Rig-Veda, the Sama-Veda, the Yajur-Veda, and the Atharva-Veda. They reveal a worldview based on nature and ancestor worship, similar to many other cultures.

The cosmology of these ancient documents is a three-tier (heavens/earth/underworld) structure. Gods inhabit the superstructure; humans live on the earth, while demons infest the lower reaches. While there are many gods (polytheism), some are perceived as more significant than others for daily worship and life. Hindus recognize and worship many deities. The one universal spirit Brahman inheres in all other deities. Brahma is creator god. Vishnu is preserver of the universe, while Shiva is the destroyer. These three form a trinity against a backdrop of literally millions of gods.

Some hold that many separate gods exist in Hinduism; others seem to hold the many gods to be aspects of the one Brahman. Shiva's wife has several names and differing characteristics: Durga, Kali (goddess of destruction), Parvati, or Uma (goddess of motherhood). Other deities resemble humans, animals, demons, heroes, or ghosts. Two favorite incarnations of Vishnu (the god of love) are Rama, the ideal man, and Krishna, an admirable hero. Among lower animals, cows, elephants, and monkeys are especially honored and even revered.

In Hinduism the rhythm of the Vedas reflects the alternation of the universe--all things come and go, rise and fall, flow and ebb. There is an eternal recurrence of life; the metamorphosis of the butterfly is symbolic of the series of births and rebirths of all living things. The basic Hindu tenet of reincarnation holds that each individual bit of life is born again and again through successive lifetimes. Up and down the scale of being, a bit of life may be a human soul in this life, a lower animal in the next, and some other manifestation in a subsequent life. The soul never dies; it is continually reborn. Karma (one's behavior in this life) has much to do with one's level of rebirth in the next. The world as we see it, called maya, is one fleeting bit of the vast universe. Eventually one may reach moksha, the state of peace, tranquility and release.

The roots of the caste system, India's perennial social reality, lie within the context of the Hindu religion. Originating in the Aryan period about 1500 B.C. the caste system has been India's most powerful and persistent social phenomenon. The Aryans

arriving from Bactria and through Afghanistan were nomads who gradually undertook the agricultural life. Gradually and successively they pushed the native Dravidians southward. Highly reflective and poetic, the Aryans through the medium of Sanskrit injected new elements into the indigenous animism they found. One of the innovations was the emrgence of a priestly class to aid in the control and pacification of the natural order.

This beginning of social stratification and functional specialization was the start of the Brahmans as authority-figures in the Indian social situation. The Aryan social order had four facets:

Brahmans -- priests and teachers

Kshatriyas -- kings and warriors

Vaishyas -- farmers/artisans/merchants

Shudras -- laborers and peasants

One's position in society (status or order) in Hinduism is supposedly fixed according to the merits or demerits one has from previous lives. At creation, some persons came from the mouth of Brahma, thus receiving the gift of understanding, therefore, the Brahmin or priestly-teacher class. Others came from the breast of Brahma, thus receiving physical strength--the kings and warriors. Others were created from his thigh, thus deriving energy and enterprise--the farmers, traders, and merchants. From his feet he spawned others to be laborers and servants, the most prolific of all castes. Everyone is born into a place in this complicated system. There are estimated to be more than 3,000 sub-castes in this ancient system.

Beneath the specified castes were thousands of "outcastes" or "untouchables" who have no caste rank at all. They endured lives of social inferiority. Those convicted of serious crimes were relegated to this designation and called Chandalas.

Across time, this system became increasingly rigid. One's caste designation, derived by birth, dictated his occupation, with occuaptional mobility as something out of the question. Other social ramifications of caste are matters of diet and dining, marriage choice, and social contact. The origin of the caste system by the Aryans seeking to insulate themselves from the shorter and darker Dravidians may be seen as taking on religious sanctions as well. The caste system became a part of Hinduism.

Positively evaluated, the caste system may be said to provide stability and anxiety-reduction for a society where the individual clearly knew his place. Yet, negatively assessed, it must be seen as a dramatic denial of western concepts of the equality of persons and the dignity of the individual.

Mohandas K. Gandhi fought some of the extremes of the caste system quite corageously. The Constitution of 1950, for instance, outlawed "untouchability" and makes it a criminal act to discriminate on such a basis. Gandhi sought to soften the impact of caste by calling for prayers for the harijans.

One of the points of departure between Buddhism, which came to be India's principal religion for a period, and the Hindu religion was the caste system. Nanak, the founder of Sikhism, also opposed the teachings of caste and class, as did the chief teachers of Christianity and Islam in due course.

The pervasive influence of Hinduism with its traditional concomitant of the caste system is very strong in India still. Considering that India is still only about 20 per cent urban with almost 80% of India's society being rural/village agriculture, the traditional ways--reinforced by the influence of the most prevalent religion Hinduism--are still very determinative.

Historically, it is rare to observe a social phenomenon as constant over time and as powerful as the caste system in India. Though not without its Indian critics, the system of social stratification is by no means passe in the present century. There are many stresses and strains in modern India emanating from the system of varna, just as there have been historically. Perhaps with the rapid transition to industrialization, international interchange, education, and political participation, the caste system seems even more anachronistic to some Indians and many outside India than ever before.

For Further Reading:

Bahm, Archie J. The World's Living Religions, New York, 1964.

Bradley, David G. A Guide to the World's Religions, Englewood-Cliffs, 1963.

Cohn, B. and M. Singer (eds.). Structure and Change In Indian Society, Chicago, 1978.

de Bary, William Theodore, et al. (eds.). Sources of Indian Tradition, New York, 1964.

Dumont, Louis. Homo Hierarchicus, London, 1970.

Lamb, Beatrice Pitney. India: A World in Transition, New York, 1968.

McCasland, S. Vernon, et al. Religions of the World. New York, 1969.

Raghavan, G. N. S. Introducing India, New Delhi, 1983.

Schulberg, Lucille. Historic India. New York, 1968.

THE MEDIEVAL PERIOD

MODULE # 2 -- A Study of a Historic Attempt to Deal With India's Problems: Akbar and His Policies

Men and women make history. This glimpse of biographical history of the Medieval period in India's past focuses upon a personality strangely ahead of his times. Not exactly a "household word" in students' historical vocabulary, Akbar (1542-1605) was the greatest leader of the late medieval period of Indian history.

Two kinds of problems confronted the Indian leaders of the medieval period, one political and one religious. Political weakness and disunity has been a perennial problem of the Indian sub-continent. Because of the predominance of the peasantry, regionalism and disunity have plagued India for many years. Decentralized patterns of production resulted in little economic progress. In religion, prevailing Hindu ascendency became increasingly conservative. The Hindu leadership was more and more aloof from non-Hindu minorities and ever more complacent. Hindu ethnocentrism caused less tolerance than in earlier periods. Coupled with the Indian caste system (already introduced), Indian society was less dynamic and ever more tended toward a static social reality.

Akbar was the descendent of Moslem rulers who began invading India in the eighth century, when they took possession of the southern Indus valley. Subsequently, the Turks invaded in the tenth century, commencing bitter rivalry beween Islam and Hinduism. After the battle at Panipat in 1192, the Delhi sultanate (Islamic)

took over the north of India by 1236 and the Deccan by 1320. These Moslem conquerors were the first to come to India without blending fully with the Hindu population. They maintained their separate identity.

In the early sixteenth century the Moguls from central Asia entered India. Babur became victorious in 1524. His grandson was Akbar, who rose to the zenith of Mogul power. He was a Moslem, though sometimes at odds with members of his own faith. Racially, he was a Turko-Mongol. Surpisingly to his captives, he accepted Indians as possessing dignity.

His forty-nine year reign (beginning in 1556) brought a spirit of innovation and toleration that was novel indeed. A glimpse of the episode of his rule provides modern historians with somewhat of a jolt, an exception to their usual preconceptions about medieval backwardness and darkness. Instead, Akbar led in governmental experimentation and religious ecumenism.

Akbar devised a governmental framework that became the backbone of the empire. To facilitate the smooth-working of the empire, he developed new systems of coinage and taxation. An efficient administrative bureacracy was put in place. He encouraged honesty in government service by paying officials regular salaries and punishing them heavily for bribe-taking. Taxes were kept moderate--a fact that pleased most.

He was a leader sensitive to the educational and cultural needs of his people. He collected a library, sponsored the illustration of manuscripts, and built architectural models reflecting Persian influence blended with Hindu styles. He showed intellectual prowess and devotion to the social welfare.

While he attacked the solution of longstanding political problems seeking to bring unity and responsive government, Akbar made his most startling impact in the area of religious policy. India was the motherland of many world religions. Animism, Hinduism, Jainism, Buddhism,and Sikhism had originated in India--continuing in stern competition at certain periods of Indian history. The absorbtionism of Hinduism at some periods tended to reduce certain confrontational potentials; yet, stress was ever present among the "home-grown" faiths.

The imported faiths of Judaism, Christianity, and Islam exacerbated the confusing interrelationships further, as India's religious pluralism maintained the likelihood of disunity at least and internecine fratricide at worst. How could any leader, whether an insider or an outsider to India, cope with such a volatile situation?

Akbar was a thoroughgoing integrationist in matters of religion. He married two Hindu wives, heard debates among spokesmen of various religions in his court, and intentionally tried to assimilate various faiths into one. He promoted toleration of a variety of religions to the extent that he was threatened with ostracism by members of his own. He hoped to develop a composite world religion, drawing on a diversity of historic faiths in India. He was opposed to exclusivism, for he held that there was some element of truth in each religion.

Syncretism, the synthesis of bits and pieces from several sources, was Akbar's solution to the potential conflict of faiths. He even allowed the building of a Jesuit chapel near

his court. This sycretistic approach was extended beyond the realm of religion by Akbar. In linguistics, Urdu, a new language, was developed from Hindu syntax and Persian and Arabic words. In architecture, the dome and arch were borrowed from Persia.

Was this medieval attempt at political and religious problem-solving successful? Though his personal fame lasted a hundred years after his death, his policies faltered and in time failed. The successors were both less talented and less tolerant than Akbar. The Islamic rulers reasserted their sole priority, and resistance groups were organized among Hindu regional leaders. Like Alexander and Charlemagne in the West, Akbar's rise was momentary. But he kept alive the idea of a unified empire in India, a concept that has inspired later Indian leaders including those of the present-day.

While it is true that men and women make history, it seems worth pondering whether or not the problems of Indian disunity and religious pluralism are perhaps complexities that defy solution, even by outstanding leadership such as that of Akbar. The problems have not subsequently been solved, but at least the societies struggle on.

For Further Reading:

Chatterjee, Margaret. The Religious Spectrum: Studies in an Indian Context, New Delhi, 1984.

Gokak, V. K. India and World Culture, New Delhi, 1986.

Raghavan, G.N.S. Readings From India, New Delhi, 1980.

_____. Introducing India, New Delhi, 1983.

Smith, V. Akbar the Great Mogol, Oxford, 1917.

Spear, Percival. India: A Modern History, Ann Arbor, 1961.

Wolpert, Stanley. India. Englewood Cliffs, New Jersey, 1965.

MODERN PERIOD

MODULE # 3 -- Political Leadership During Forty Years of Independence in Contemporary India

India is one of the world's youngest democracies; it is also the largest. The path to independence was not an easy one for Indians. The subcontinent experienced repeated episodes of trauma to achieve national self-determination. Most historians would attribute much credit to the quality of political leadership prior to 1947 in attaining freedom. The subsequent forty years have caused the world to watch as successive leaders in India have wrestled with the difficult economic, social, religious, and political problems of this gigantic nation state. Sometimes there is considerable anxiety that the historic tendency in India toward localism and regionalism will reverse the record of victories and deprive India of the democracy she has so long yearned for.

The preeminent Indian politician of the twentieth century--though he never held public, elective office--was Mohandas K. Gandhi. Not singlehandedly, Gandhi led the quest for freedom from British rule during the first half of the twentieth century in ways that have been emulated by others since then. The power of his charismatic personality along with the shrewdness of his political and psychological judgment attracted millions to his following. His methodology of nonviolent noncooperation and civil disobedience was amazingly effective in bringing British

compliance with the bid for independence. He succeeded in changing the Indian movement for nationalism from a small elite to a mass movement, eventually transforming the entire subcontinent. Social justice was Gandhi's most fervent guiding principle. Through his leadership of the Congress Party and weathering the storms of many Hindu-Muslim tensions, Gandhi--in concert with Muhammad Ali Jinnah, head of the Muslim League and later the first leader of Pakistan, and Lord Louis Mountbatten, the British Viceroy to Delhi, brought about a partition and a settlement, accompanied by violence and bloodshed.

Independence came on August 15, 1947. On January 30, 1948, the Mahatma was gunned down by a fanatical Hindu. The martyred leader of the independence movement in India was obviously unsuccessful in realizing the aspirations he had worked for. Partition caused mass migrations of both Hindus and Moslems, along with much violence and bloody rioting. Yet, the direction toward freedom was now irreversible.

Jawaharlal Nehru became the first Prime Minister who led India and the Congress Party from 1947 through 1964. By birth an aristocrat and well-educated in the West, Nehru as a lawyer back in India led a rather uneventful life. The Amritsar massacre of 1919, when a group of Indians was shot by order of a British general, was a turning point in his thinking. This was reinforced by a trip to an agricultural village where shocking conditions were prevalent. Moreover, the influence of Gandhi's first effort in nonviolent civil disobedience in 1921 caused Nehru to throw his support to the nationalist movement. On some

issues Gandhi and Nehru vigorously disagreed, but Nehru was supported by Gandhi for the leadership of the Party and the country. Nehru fostered modernization including the unification of India, the concept of the "secular state," socialism, democracy, and non-alighnment in the area of foreign affairs. He was an intellectual who was capable of practical action, a man of great personal charm and social effectiveness. The death of Nehru in 1964 was a major loss to the political stability of the fledgling nation.

The strongest political party in early independence India was the Congress Party founded in 1885. Gandhi made it a mass movement which dominated Indian politics until 1969, when it proliferated into a variety of political directions, with most continuing to support the Nehru dynasty. Sikhs in the Punjab have most often expressed themselves politically through the Akali Dal or Party of the Immortals. A regional political party of the southern part of India, Tamil Nadu (Madras), is the DMK (Dravida Munnetra Kazhagam). The Communist Party, founded in the 1920s, has suffered some splits but holds power only in Kerala and in West Bengal. The Janata Party, begun in 1977, was a coalition of the dissident Congress members; it is opposed to dynastic politics. Other parties have also exerted minor influence from time to time.

Many speculated that upon Nehru's demise there would be keen competition to succeed him. Many names were mentioned: V. Krishna Menon, K. D. Malaviya, Indira Gandhi, S. K. Patil, Morarji Desai and Lal Bahadur Shastri. Through energetic

canvassing of the members of Parliament, Congress Party President Kamaraj Nadar engineered a unanimous vote for Nehru's successor Lal Bahadur Shastri on the grounds that he was an acceptable compromise person especially on economic issues. But he was surely no equal of Nehru. It seemed likely he would not achieve the record of Nehru of seventeen years in office. Serious problems multiplied, including the three-week war with Pakistan over possession of Kashmir. He died suddenly hours after signing a settlement of the Kashmiri war, in January, 1966.

Mrs. Indira Gandhi, daughter of Nehru, was chosen to become India's third Prime Minister, but this time not unanimously. Immediately, food shortages, economic problems, political re-arrangements, mass demonstrations, and many other problems descended. She governed from 1967 to 1977, when she was defeated by Janata coalition. Her defeat was attributable in some measure to her refusal to resign upon a court decision that she had used illegal practices in her parliamentary campaign of 1971. Instead, she declared a state of emergency, suspending civil liberties. Parliament later ruled acts under which she had been declared guilty as null. During her rule, East Pakistan defeated West Pakistan with India's assistance and became Bangladesh.

The Janata victor over Mrs. Gandhi in 1977 was Morarji R. Desai, who served as Prime Minister from 1977 until 1980. In that year Mrs. Gandhi, who had reorganized the Congress-I Party, prevailed in the elections. In his two brief years as the first opposition Prime Minister Desai suffered much internal squabbling in his own Janata party.

The Desai interlude was a period, however brief, of ineffective dealing with the problems of the people and of internal bickering among those in the coalition. In 1980 Indira Gandhi began a final four-year term as pragmatic leader of her people. Relying heavily upon the political assistance of her younger son Sanjay, Mrs. Gandhi sought to move India ahead economically and socially. Some commentators observed that the country seemed however to have lost its idealism, its sense of mission and destiny. Sanjay's accidental death in an airplane accident and the political rebellion of his widow, Maneka, against her mother-in-law caused Mrs. Gandhi great personal sadness. She prevailed upon her elder son to depart his professional pursuit of airplane piloting (Indian Airlines) to enter politics. With some reluctance he agreed and was successfully elected to office.

On October 31, 1984, Indira Gandhi was assassinated by two of her own Sikh security guards at home. Rajiv, her son and only remaining absolutely trusted advisor, returned immediately to Delhi from Calcutta upon news of his mother's death. It was determined that for reason of maintaining stability in the Indian government, Rajiv should be named interim Prime Minister. He was sworn in on the same day his mother was so brutally murdered. His choice was confirmed soon thereafter in elections, which he pressed for. His own administration, initially supported by sympathy for his martyred mother, who served for a total of nineteen years as Prime Minister, increasingly has been buffeted by severe

criticism on two fronts in particular. Many allegations of rampant corruption and incompetence in the Indian central government bristle in the Indian press. Also, many observers take issue with the apparent dynastic character of the Nehru-Gandhi family.

Is one-family rule acceptable in a democratic state? Even if elected, a single family would seem to exert a monopoly on power when it is in office all but about three of the last forty years. The tendency to return time and time again to the Nehru-Gandhi family for Prime Ministers has caused many in the world's largest democracy to assert that it reflects more of the behavior of hierarchical, hereditary kinds of governments. Some seem to be adopting a political stance of "anyone but . . ." to describe the disfavor of what appears to be dynastic politics. Doubtless, future historians will evaluate the success or failure of Indian politicians with the added advantage of perspective in the next century on the basis of how the political leaders of India solve economic, social, and religious conflicts than on whether they stem from the same family or not.

For Further Reading:

Ali, Tariq. An Indian Dynasty: The Story of the Nehru-Gandhi Family. New York, 1985.

Balasubramanian, M. Nehru: A Study in Secularism. New Delhi, 1980.

Barnds, William J. India, Pakistan, and the Great Powers. New York, 1972.

Brown, Judith. The Making of an Asian Democracy. Oxford, 1984.

Collins, Larry and Dominique Lapierre. Freedom at Midnight. New York, 1975.

Erikson, Erik H. Gandhi's Truth. New York, 1969.

Fischer, Louis. Gandhi: His Life and Message for the World. New York, 1954.

Gandhi, Mohandas K. Autobiography. New York, 1983.

_____. edited by Louis Fischer. The Essential Gandhi. New York. 1983.

Gandhi, Rajmohan. Eight Lives: A Study of the Hindu-Muslim Encounter. New Delhi, 1986.

Gopal, S. Jawaharlal Nehru. New Delhi, Three Volumes, /n.d./

Jones, E. Stanley. Gandhi: Portrayal of a Friend. Nashville, 1948.

Kumar, Ravinder. Essays in the Social History of Modern India. New Delhi, 1983.

Moon, Penderel. Warren Hastings and British India. New York. 1962.

Naipaul, V. S. India: A Wounded Civilization. New York, 1977.

Nanda, B. R. Gandhi and His Critics. New Delhi, 1985.

Rudolph, Susanne Hoeber, and Lloyd I. Rudolph. Gandhi: The Traditional Roots of Charisma. New Delhi, 1983.

Salvi, P. G. Rajiv's New India. New Delhi, 1986.

Taylor, David, and Peter Robb (eds.). Rule, Protest, Identity: Aspects of Modern South Asia. London. 1982.